

CALL
TO
SINNERS,
SUCH

As are under Sentence

OF

DEATH,
AND SUCH

As are under any Prospect of it ;

FROM

The Long-suffering and Gracious, but
most Righteous G O D.

By his Servant *Daniel Burgess*, at the Pious
Request of an Excellent Person.

*If God peradventure will give them Repen-
tance, 2 Tim. 2. 25.*

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Frederick

#257


Wm. H. W.
To my dear Children.

My Hopes and my Fears,

THE first Adam's sin came into You thro' my Loins. O may the second Adam's grace come into you, thro' my means. My God and the God of my Father's grant it! To Him have I Dedicated you: And for Him would I Educate you.

I am Called unto much work for Others: It's little that I can do distinctly for You. Be it your Care to make Yours, what is done for many Others. Thus publickly I command you to read

The Epistle Dedicatory.

this Call, as wrote singly for your
selves. 'Tis possible some other Pa-
rents may from so mean an example,
Charge their Children. And this my
Paper may speak unto you, when I am
gone from you.

You know they are many, who think
my Days on Earth will be few. And
that You must Die Young, or Live Or-
phans. However that be order'd by
God, hasten ye to make sure your
Peace with Him. Up and be doing,
O precious Souls, and dear as
mine own !

The God of my own Mercies, Com-
forts and Hopes be with you ! Amen.

Call to SINNERS,
UNDER

Sentence of DEATH, and under any
Prospect of approaching *Death.*

“ O Blessed God, that hast called me to lay my
“ Paper to the Grave, and to intreat the Dead
“ to Rise; to Argue with Rocks, and Perswade
“ very Mill-stones to be Saints! O take the Work
“ into thine own hand; half a word of thine will
“ make every Reader a Sincere Convert and Sound
“ Believer! Lord, if thou wilt, thou canst make
“ this Call (like the Trump of the Archangel,) to
“ raise Millions of Dead Souls out of their Graves!
“ Amen, Amen, for Jesus sake, Amen.

*Miserable, O miserable, but not yet Help-
less Sinner,*

A THE Lusts thou hast served all thy
former days, cannot now give thee
one pleasant Thought in these thy last
days. The World thou hast Idolized,
cannot save thee from, or in, thy ap-
proaching

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proaching Death. The Devil whom thou hast Imitated and Obeyed, longs to be sent to fetch thee to Hell. The God whom thou hast not sought unto for thy Peace with Him, is resolved to wait but a very little longer for thy seeking unto Him. Yet so Kind is his holy Nature, so Compassionate is his holy Jesus, so long-suffering is his holy Spirit, that (by my hand) He gives thee once more the Offer of his Pardon, Grace and Glory.

He commands me to try, if any or all of these ten Considerations; will awaken thy Soul.

C. 1. The very last Week and Day of thy Life is given thee to prepare for Eternity; as well as all thy former ones. I, and the mispending of these, will be a greater sin than the mispending of all thy former Weeks and Days hath been. It will be a kind of sinning over all former sins again, and adding unto the same. Who can say thy Day of Grace is over? And who can doubt but our last sins be still incomparably our worst sins?

C. 2. The very minute it self, wherein Thou beginnest thy true Conversion, God doth begin

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begin thy true Salvation. Thou art under the Sentence of Condemnation not onely by the Law, but by the Gospel. When thou dost begin to Convert, read *Luk. 15. 20.* And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

C. 3. The very Call that in this Paper God sendeth unto thee, is a probable argument that God hath saving Grace in store for thee. Methinks, God hath said to me: "Go preach to the poor condemned Malefactors, for I have some people among them; and Hell shall not have all that die on the Gallows."

C. 4. The very Book of God which directs me to all I put thee upon, is full of Proofs that thou mayst be saved, however wicked thou hast been, if ever now thou dost not Deny or Delay Gods merciful Call sent thee. The Heaven is not so full of Stars, as Old and New Testament of Proofs hereof. In the Old Testament, *Manasseh* is a famous Instance of saving Grace to Sinners most notorious: The Thief dying on the Cross, is another, recorded in the New Testament.

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ment. [One of 97 years old, was converted by John Rogers. And Richard Rogers used to say of John, "I will never despair of any man for John Rogers's sake: so wicked a wretch John had bin.]

C. 5. *The very Nature, Decrees, and Words of God make it certain, that Unbelief dishonours God more than all other Sins, and Faith more honours him than all other Duties.* St. Austin says, Judas sinn'd worse by his unbelieving sorrow for his Sin, than by all his sins that he sorrowed for. And such another Phoenix faith, That right Faith honoureth God more, than an uniform intire Obedience to the whole Law in Innocency could do.

C. 6. *The very Pardon and Salvation of thy perishing Soul, is a Work God has more Delight in, than he has in all the Works of the whole Creation.* Seek, Sinner, seek: seek, and fear not that God will deny unto thee, the thing he delighteth to give unto all that do duly seek.

C. 7. *The very Hope that in his Gospel-way God will save thee, and Confidence that through Christ he can do it without any loss of his*

his own glory, is no small Honour unto God;
I, and 'tis that without which, thou canst
never rightly Believe on Jesus Christ, and
therefore never Do any thing pleasing un-
to God.

C. 8. The very Soul of thine, which is
certainly and extremely corrupted and cursed,
is not worse than many of the Souls which are
now in Heaven, once were. Gods Son hath
Redeemed, and his Spirit hath sanctified
as bad as Thou art. Why not Thee too?

C. 9. The very Change of thine that I
write for; change of Covenant, of Spirit, of
Nature, of Conversation, of Company; it
can no sooner be made, but Heaven will ring
with Joy for it. I. and Hell gnash for en-
vy at it. Father, Son, and Spirit, An-
gels, Saints above, and all Saints below
that hear of it, will be right glad.

C. 10. The very State that thou art now
in, is not so bad as that thou shalt presently
pass into, is good; if now thou acceptest
Christ offered to Thee. No, nor shall the
very Eternity of the Damn'd be so bitter, as
the Eternity of thy blessed Soul and Body be
sweet. Sinner, sinner, lay this to thy
heart.

(6.)
heart: thy State is Hellish; bad as a
Creatures sin can make it. But, *Believe*
on the Lord Jesus Christ, and in the same
moment it shall be Heavenly; even good
as a God-Man's Obedience can deserve
to have it made. And know thou, tho'
all we can say of Hell, is but a flea-bite in
comparison of what thou wilt feel it to be
if thou come therein; yet for all that,
There's more Joy in Heaven than Tor-
ment in Hell.

Go thou then, and do all that is enjoy-
ned for *Conviction*, for *Compunction*, for
Union unto Jesus Christ, and to God by
Him. *Pray*, and beg Prayers. *Hear*,
and *Read* Directions, and follow them.
Lose no time, not a moment. *Convin-*
ced sufficiently thou art not, till thou art
able sincerely to say these *twelve particu-*
lars.

P. 1. *There is a Law and Covenant of per-*
fect Obedience, which I was under, ever since
I was a Child of Adam. As soon as I was
a Man, I was bound personally, perfect-
ly, and perpetually to Obey and Love the
Father, Son and Spirit. (I, and as soon
as my Soul and Body came together, I
was a Man in the Language of the Scrip-
ture.)

P. 2.

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P. 2. That Law of Perfect Obedience, that Covenant of works is broke by my first Parent; and that Breach is imputed unto me, and the cursed Quality of it is inherent in me even from the womb. It has also bin breaking continually by my vile Person, in all my Thoughts, Words and Deeds, throughout all my days.

P. 3. For that double Breach, I am under God's wrath, the Law's Curse, liable to all miseries, to Death, to Hell. I am bound over, as the Devils, to the Judgment of the great day: And as with them so with me, God is angry all the day long.

P. 4. Yet can I not in the least find fault with the Law, or blame the Lord and Law-giver. Tho' I am undone, he has done me no wrong. He doth but right; and natural necessary right, for naturally he hateth Sin, as I hate Hell. Nay, and the equity and the honour of his Government require that such Sinners as I am, receive such sentence as I am under.

P. 5. My offended God is also my absolute Sovereign; and not at all a Debtor unto me,

that I can commence no action against him, nor charge him with any Injustice, if he let me perish under his damnatory sentence, and deny me Salvation.

P. 6. No, nor can I excuse myself from being my own self-destroyer, by laying the blame of my sin upon any Creature. They but Tempt, they Force not. All my formerly used shifts, Cavils and Contradictions, I have done with for very shame. My Mouth is stopped, and I am Dumb before God.

P. 7. Yet I bear and I believe a doctrine of Grace and Salvation, even for such sinners as I am. A Salvation purposed by God. A Salvation purchased by Jesus Christ. A salvation attested and publish'd by the Holy Ghost. A salvation, for sinners of all ranks and degrees. A salvation through a New Covenant and New Birth.

P. 8. This Salvation, I perceive, God never meant, nor made any man's, but in the way of Repentance, Faith, New obedience. The way of Children's salvation is extraordinary, I speak of grown Persons.

P. 9

P. 9. *My self I find utterly unable, to Repent, to Believe, and to obey the Gospel. I, to will or desire aright any good. Tho I must perish if I do not: Yet without the Holy Spirit of Liberty, Life and Power put into me, I cannot Repent, Believe and Obey.*

P. 10. *God, who was not at first bound to Create me, is now as little bound to New-Create me; by putting his Holy Spirit in to me, and by working in me, the Habits of Repentance, Faith and Obedience; and by Exciting the same habits unto Act and Exercise. If he doth freely New-Create me, he is Gracious: if not, he is Righteous.*

P. 11. *Nevertheless, God in the Gospel Licenseth, yea Invites, and Commands (in general) all sinners to Repent, Believe, and Obey, i. e. to use all the means of these, by God appointed, and of which we are capacitated. And I conclude it my duty and interest to use the said means.*

P. 12. *Lastly, I take for granted, that 'tis my Duty and interest, to wait unto my very last gasp what the Lord will say unto me, and*

and do with me. And this will I do if God enable.

Stop, Sinner, stop here; and over again with these twelve Particulars very seriously! And now let me tell thee, vain is thy *Conviction* of all, without that *Compunction*, or being prick'd through the Heart, which we place in three things; *Fear, Grief, Separation from Sin*: Go labour therefore to get able to say as follows:

P. 1. *I fear the Spiritual and Eternal Judgments of God, that heretofore I fear'd but little, if at all. Hitherto I fear'd but only Poverty, Reproach, Sickness, &c. now I fear a dark Mind, an hard Heart, and a Wrath to come.*

P. 2. *I grieve for all I have been and done against God, and Christ, and the Holy Spirit: I grieve more for this, than I do for ought beside; more than ought beside is worthy to be grieved for.*

P. 3. *I separate and turn me from every sin, to the best of my Skill and Power. Tho' I cannot say, all Sin in my will is dead; I dare say, all my Will to sin is dead: I of*
and

and of all the good gifts of God, I should now chuse his CHRIST and his H. SPIRIT.

This indeed is somewhat, finner. Yet is one thing, (and the greatest,) lacking. For ought that yet appears, 'tis lacking. *Dost thou turn from every sin to the best of thy skill and power?* Thou doest well to do thy all, tho' it be next to nothing, that as yet thou canst do. *Is all thy will to sin dead?* This is a good hearing: tho' it be to be feared, 'tis a very improper death that it hath died. Trees are said to be dead, when Life is gone out of the root of them: and they are said to be dead, when Winter-weather hath but driven their life unto their root. And hath hindered nothing but their *Growing* and *Fruit-bearing*: nor them neither, but until the Spring-season. Now is thy will to sin any otherwise dead, than the Trees in thy Garden be dead in Winter? Or is this Death, thinkest thou, a true or a sufficient? *Thou now chusest of all God's gifts both CHRIST and his H. SPIRIT.* Welcome news this is. But all is not Gold Tho' that glisters: and it should be enquired; whether it be a good choice thou makest of these so good gifts. A choice of meer
Compulsion,

Compulsion, thou dost not thy self believe a good one. Such a choice rebelliously-disposed subjects may make of a King, whom they loath and wish under ground: such a choice ill Women may make of men for their Husbands, while they hate their tempers and their Persons. A choice of *inward free Disposition* is the only one that truly praiseth an Object chosen; and that can commend the soul that makes the choice. Speak man, of which sort is thy choice? What is thy considerate Judgment, and thy Free Disposition, how standest thou affected toward these divine Persons, and their holy Nature? Their saving *Benefits*, I question not thy desire of. And say, if thou canst, is it any thing but *Compulsion* by fear of being damn'd without them that causeth thy choice. Sinner, I would have thee know: 'Tis from Christ working in thee by his Spirit, that thou turnest from sin so as thou dost: That thy Will to sin is dead, even so much as a Tree in Winter: That thou chusest Christ and his spirit tho' but for their *Benefits* and but on *Compulsion*. Without divine Drawing thou hadst never come so far it self. But wo be to thee that ever thou

thou wast born, if thou art not drawn and
dost not come farther. If thou dost not
come into real and gracious *Marriage-*
union unto the Lord Jesus Christ. O go
Labour, Pray, and Wait to be enabled
to say the *four particulars* that follow:
as ever thou wouldst get able to say, I
am passed from death to Life.

P. I. *I now see the Necessity of Union to*
Christ, and unto God by Christ. God and
Man were at first United closely, tho'
not inseparably. Sin undid us by Disuniting
us. By destroying the Relation and Kin
we had unto God: and of Children mak-
ing us Aliens and Strangers. Religion
is nothing at all less than Re-Union
unto God. A return unto our first Kin
and Relation unto Him. Such Kin as
that of Father and Child: such Relation
as that of Friend and Friend. Now here-
unto no return can be made, but by
Union first made unto Jesus Christ,
Joh. 1. 12. Such an Union to him, as
that which is betwixt Husband and
Wife: betwixt Head and Members: be-
twixt Root and Branches: betwixt Foun-
dation and Stones built on it! These
inimitables the Holy Scripture useth:
B and

and he that takes them for insignificant cyphers, blasphemeth.

P. 2. *I now see the Nature of this necessary Union unto Jesus Christ.* 'Tis the foresaid Relation and Kin, by mutual Consent and Covenant made. By three-fold Consent. God is willing that his Son Christ as Mediator should become so nearly related unto us. Christ's will is always one and the same with his Fathers; and He is declared most willing. We, sinful Fugitives and Aliens, are never willing, till infinite Grace by almighty Power makes us willing. Nor ever are we took into the Relation we speak of, till we are made so. And are brought to an hearty Consent unto the Marriage-Covenant. Which consent, is indeed saving Faith. Consenting thereunto, is believing: and believing on, is marrying unto Christ Jesus, as appears Joh. 1, 12, &c. And this great work being done, we are instantly a-Kin unto our blessed Lord. Related as near, as a Wife is unto an Husband. I, and Related unto God as a Wife is unto her Husband's Father. Christ **MEDIA-TOR** is our Husband, and God is Our Father

Father by the Law of grace. *My Father and your Father*, saith that gracious Husband, *Joh. 20. 17.*

P. 3. *I now see what that Covenant of Grace is, whereto our consent given doth make the foresaid Union.* It consists, I see, in *Promises and Demands*. Promises of good things unto us, and Demands of duty from us. The Promised Mercies I comprise in four: (1.) GRACE. Both Grace Justifying, and Absolving from the guilt of sin: and Grace Sanctifying, or Abolishing by degrees the Power of sin, *Heb. 8. 10, 12.* (2.) BREAD. I mean all the necessary good things, of this Life. Enough of them to bear our charges to Heaven, *1 Tim. 4. 8.* (3.) GLORY. That is, both Excellency and Eternity of all desirable good in the next World. *2 Tim. 4. 8. 1 Pet. 1. 4.* (4.) CHILDREN'S BLESSING. An entail of good things for our sakes, [tho' not our merits,] upon our Children, *Rom. 11. 28. Exod. 20. 6. Acts 2. 39.* The Duty demanded is also considerable in four particulars. (1.) REPENTANCE. An Heart-renting for sin, and from it. A First one; necessary unto our acceptation

into a Justified state; an After-one continued; necessary unto our sense of Justification, and unto our daily Pardons, *Aet.* 2. 38. *Luk.* 13. 3. (2) FAITH. *Assent* unto the Gospel Revelations, *Consent* unto the Precepts, *Reliance* upon the promises, *Aet.* 16. 31. *Mar.* 16. 16. (3.) NEW OBEDIENCE. Conformity of the whole man unto the whole Rule of the Gospel in Natural, Civil and Religious actions, *2 Thes.* 1. 8. *1 Pet.* 4. 17. (4) PERSEVERANCE. Or strict and precise adherence unto that conformity, in all times, places, companies and conditions unto Lifes end, *Rev.* 2. 10. Our Holy Baptism, and the Lord's supper, do both *Encourage* our belief of God's fulfilling the promises of this Covenant, and *Engage* us on our parts to fulfil the Demands of it, in the strength of Christ. [And they would, of all Ordinances, be the most helpful, if the *Nature*, *Ends* and *Uses* of them were duly Taught by Ministers and Learn'd by People.]

P. 4. I now feel my hearts free and full consent to this said Covenant of grace. Unto the Acceptation of it's promised

mis'd *Benefits*, for my only Portion and
 Enjoyment: and unto the Acceptation
 of its demanded *Duties*, for my only
 Business and Employment in this world.
 Blessed be free grace, I do accept both.
 And my Soul that was so far from God,
 is made nigh. The *Objections* of my
 mind and *oppositions* of my will are rout-
 ed. Grace in Christ has conquer'd my
 Enmity against God, as Holy: and my,
 fear of Him, as my Enemy. His offered
 Son I have Accepted; his Person, with
 his Benefits. I have taken Him for my
Husband, Teacher, Saviour, Ruler: As the
 only *Mediator* to Reconcile God unto me,
 and to Communicate grace to me from
 God. Now is Father Son and Spirit
 my enjoyed *Portion*, and my served *Lord*
 again. I have entred into an Oath and a
 Curse, and bound my self at my ever-
 lasting peril, Him only to serve, Him
 only to enjoy. With engaged *heart*, with
 opened *mouth*, with a fix'd *hand* and
seal I have oblig'd my self to have no other
 God but Him; no *Mediator*, but his
 Son; no *Ruler*, but his Spirit; no *Rule*,
 but his Word. The Word of his ever
 Blessed Covenant, *well ordered in all*
things and sure: which is all my salvation and
all

all my desire. Oh Reader, I have heard of a sinner, who twice heard a Voice from Heaven as he thought it, saying, *Make haste, make haste*; and yet he (a prodigious Adulter) died a Sinner. Be it far from thee to be so obstinate.

Wilt thou tell me?

Obj. 1. *That I mistake thee, and that thou art no such great Sinner, though it be thy lot to have been drawn away by ill Company, and to have miscarried of late.*

Ansiv. Alas, alas! if so blind and senseless, what hope of thee? However, the Lord who is only able, shall be intreated to make thee Understand, 1. *Every sinner is a great one, for no sin is small; the least of sins against God, deserves Death eternal.* 2. *By Nature thou art a Child of Wrath, and Enemy of God.* 3. *All thy Life of Unregeneracy has been very sinful, a dead and damning Life.* 4. *Thou art an English despiser of Christ, and that is the worst sort in the World: For according to the degrees of spiritual Light such are the degrees of obstinate Rebellion against it.*

Obj. 2.

Obj. 2. But thou hast been Punished, and art like to die too: Yea, and hast been troubled for thy Sins very much: and thou hopest God has more Mercy, than after all this to damn thee to Hell.

Ans. Sinner, I pray God give thee thy sight! These things are true. 1. An everlasting Hell it self is not more than our Sins do deserve; God is far from Unmerciful in damning Sinners so incorrigible. 2. The Tears and the Blood of a Creature, are no satisfaction for Sin: thy burning in Hell for the space of a million of years, will not expiate the guilt of one vain Thought.

Obj. 3. I put my trust in my God and Saviour: and I hope to be saved without the ado you make about Conviction, and Compunction and Union, some may say.

Ans. Deluded Soul! O that thou wouldst consider! 1. In all the book of God we are taught there's no Salvation, but in these ways of his Sovereign Wisdom and Mercy. 2. By this it's plain, you know not God, nor what it is to Trust in Him: but do only Presume blasphemously that He is such an one as your self, and

and is neither Holy nor Just. 3. You will believe in his Promises directly contrary to the condition required in 'em : and you will not believe his Threatnings against impenitent unreformed Sinners tho' ratified with his Oath.

Obj. 4. Why, says another, what profit can you assure me of, if I should, to my utmost, endeavour all that you advise?

Ans. 1. And what if I could not Assure thee of any Profit? Wouldst thou do nothing upon very Probability? If 'twere but Probable that the King would grant a Petition for thy Life, wouldst refuse any possible labour to get one presented. The whole World acts upon Probabilities. 2. But well; I can Assure thee of benefit no less than Eternal. For suppose the worst, that thy endeavours prevail not unto Saving Conyersion; yet will they prevail to a lessening of thy Torments in Hell for ever. Every degree of contempt greatens them; every degree of endeavour lessens them. On the other hand; if unto thy utmost thou endeavour, there's no just reason for the frightful conclusion that 'twill be Un-effectual unto Salvation. And if it be not,

not, thy certain Profit is too great for
 Angel's Tongues to express. A compre-
 hensive fore-sight of it, would work won-
 ders in thee. Enquire, if thou know not,
 what things are these ten? 1. *Justifica-*
tion. 2. *Adoption.* 3. *Sanctification of the*
Holy Spirit. 4. *Acceptation of all Duties*
with God. 5. *Title unto all the Promises*
of the glorious Gospel. 6. *Inseparable and*
honourable Union to God. 7. *Peace and*
Joy in Conscience. 8. *Victory over sinful*
Love of Life and Fear of Death. 9. *Glo-*
rious Resurrection of thy Body. 10. *Bold-*
ness in the day of Judgment, and Admission
into heavenly Glory. If I were sure I
 should never get, I wou'd Live and Die
 in the pursuit of these. Up, Sinner,
 up, and be Doing, and know this: — If
 but one man now iⁿ the World were to
 be Saved, I wou'd Try to be the Man:
 and if but one were to be Damn'd, I
 wou'd Tremble and carefully endeavour
 to make sure that I should not be He.
 O that these six Memorandums were nail-
 ed on thy Memory: (they have done
 others good, why not thee?) M. 1. *'Tis*
God in Christ, only, that can save thee.
 2. *He invites thee to Salvation, even yet.*
 3. *Upon gracious terms, He Promises, He*
 will

will Save thee. 4. He commands thee by all his Authority to accept it on his Terms. 5. He will Rejoice over thee with Singing, if thou dost accept it. 6. And Oh the Love! He will Weep over thee if (after all) thou wilt Destroy thy self unperswadably. Sinner, Sinner, I can tell thee of one that heard a Voice, No Mercy, no Mercy, and yet was perswaded to Endeavour, and did Convert, and did obtain Mercy. Remember it: Despair is full as bad as Presumption; and divine Mercy is not a jot less than Justice.

Obj. 5. I cannot say I do not Repent and Believe, and that sincerely: but if I do, 'tis with a sadly weak Repentance and Faith: and such as I am ashamed of, and cannot believe the holy Judge of all the Earth will accept.

Ans. Say it be so: and say that 'tis but the lowest place in Heaven that thou shalt be set in: Is any Seat there Uneasie? O man, know and Joy in it. 'Tis Truth of Grace that is thy Life. The look of the weakest eye unto the brazen Serpent, did heal as truly as the look of the strongest. Upon the very first sincere Acceptation of

of Father, Son and Spirit to be thine thro' the blessed Mediator, and Resignation of thy self to be theirs thro' the same only Propitiation, 'tis sure thy *Mittimus to Hell* is stopt and superseded, thy *Pass to Heaven* is granted. He will deliver thy Soul from going down into the Pit, and thy Life shall see the Light, Job 33. 28. *Benhadad* escaped by casting himself on the Mercy of the King of Israel: It shall never repent thee, if in his holy appointed way thou cast thy self on the King of Heaven's Mercy. *Heaven cannot shut, nor Hell open, unto a Soul sincerely weary of all the Sin it hath, and sick of desire for all the grace it wants.* I should think thee in Hells mouth, If I heard thee uttering boasts of having all Grace; or content, as having enough. They that have most, do all cry, that 'tis next to none that they have. And the higher they get in holy Qualifications, the lower they fall in their Apprehensions of themselves. He that giveth Grace to the Humble, maketh them yet more Humble by all the Grace He gives them. I would rather be the worst Humble man than the best Proud one in the World; and specially, the spiritually

Proud. Well, in a word: Beg the Holy Spirit to keep thee from both extremes; from *Dreaming of safety* while building on the Sand, and from *Despairing of Mercy* when thou buildest on the Rock Christ.

Now, O every one of you needy Souls that I address unto, may you know the things of your Peace in the short span of your time that remains. If this little *Gospel-Net* catch but one *Fish* among you, ~~I win more than a World.~~ But I have sent up Prayers to Him that can make it take thousands of you, that He would so do. And take all the Glory of it unto Himself, when He has done it. Sirs, I shall be certified that He hath granted my Cryes, if ever I shall hear that you grant me but these *Requests*, which conclude my Call unto you. They are for your observance of these rules in your endeavouring, if indeed you will endeavour, to Reconcile you to God e're ye Dye.

R. 1. That you enter on it with such Solemnity as such a Work well deserves. Get as many Godly Ministers and Friends as you can, to come joyn with you in Fasting and Prayer for divine Blessing on your great

great enterprize: Testifie to your God, to your Conscience, and to all godly conscientious Folk about you, that you have higher Thoughts of God, than to dare go about making your Peace with his Majesty, as tho' 'twere a business, that either did not Require or would not Requite, the greatest and humblest Care and Pains.

R. 2. *That you stick to it closely and constantly, as that Work will require you to do.* I, and would have required, had you begun ever so soon, and were you to live ever so long. Sirs, is not your Worldly business yet over? is not your Peace with God now, your one and only business? All of the four and twenty hours that ye do not sleep out, methinks you might now spend very freely in the work I have proposed. Formerly, 'twas all of it spent in running away farther from Gods peace: why, now should but a part of it be laid out in making after it? The time was when you begrudged God an half hour's diversion from the World or sinful Pleasure. You now reproach God fearfully, if ye begrudge not the World the least Unnecessary diversion from Gods proper service.

R. 3. That you Observe and Lament in all you do, that Leprosie of Selfishness, which of all things is hardest to be cured. To love your self is no Sin, but Duty; but Love of Self above God, what is that, think you? God is so just, that were there any thing else so good as He, he would love it as well as himself; were there *ought* better, he would love it better, than himself. Now alas, alas! God is truly all-good and all-lovely: Nothing is lovely but is of and for him; yet how do you find it? what care you for God but for your own ends? could you not sin on as *jocundly* as ever, and omit all Duty as profanely, but for fear of your own Sufferings in Hell, and for desire of your own Pleasures in Heaven? Is it not for Self-ends that you list to know God, or be at Peace with him? Yes, it is, and to turn the Scales, and get to love your selves but for God's honours sake, to desire Pardon of Sin, Peace of Conscience, Deliverance from Hell, *principally* that ye may thereby Love and Honour God; is this *Easie*? Or is it, think you, *Unnecessary*? Sirs, mark it well; I count not that you have receiv'd your sight, or any sense of your Duty and Business, till you are crying to this purpose,

pose, viz. " O blessed God, thanks to
 " thine own Grace for it, I have begun to
 " seek my Reconciliation unto thee; and
 " I do not, nor daret but hold on seeking :
 " But, wo is me, a cursed Selfishness (I
 " see) has, and still does act me. Oh !
 " I have not, nor do I yet carry it towards
 " Thee, as a God, and above all, yea
 " Universal good. I would I could Love thee
 " so as to be ashamed of my sin in time
 " past, and to be afraid of it for the fu-
 " ture, principally because of Love to thy
 " All-loveliness. Oh that I could say, If
 " there were no Heaven to reward, nor
 " Hell to Punish me, yet so do I love
 " God and hate sin, that of all things I
 " would desire to be Reconciled to Him
 " and Live his Praises. But Oh, tho' I
 " discern 'tis as necessary to my Happiness
 " that I Love thee, as that I am Loved of
 " thee, and that if I love [not thee, I
 " love not any good at all, for thou
 " art one and All; I, and that I do
 " not love thee rightly, till I do love thee
 " above all, and Love nothing but thee
 " and for thy sake : Yet is there a *Milstone*
 " about my neck that presseth me down
 " into deep Selfishness, and hinders my
 " seeking thee without giving thee great-
 " est

est Provocations for ever to abhor me. Sirs, your *real* weariness of this *said* Millstone would be a token for good.

R. 4. That you by no means argue from the Multitude or Greatness, or Long Continuance of your Sins, that there is no Help for you in God. True, Sin is an evil, in one sense Infinite : 'Tis against an Infinite God. One sin did deserve and procure the whole World's Condemnation. One sin takes more honour from God, than all the Obedience of meer Creatures can repair. And what then; sin, for all this, is not Infinite, so as Gods Mercy, and Christs Merits, and the Holy Ghosts mighty Power are infinite. No, such are these, that if I my self had sinned all the sins of the faine Angels, and of faine Mankind both, Christ's Blood could satisfie for all: the Holy Ghost could sanctifie and cleanse me from all: The Mercy of God could forgive me all. I and observe it: Heaven has more than a few, of them who were on earth more sinful than ordinary, for a sadly long time. Again I tell you: Unless your present and future Unbelief hold you down under them, no sins can be your ruine.

'Tis

'Tis not *falling into the water* that is deepest, drowns a man; but 'tis *keeping down under the water*. Sirs, Vomit up now all your heretofore sweet poysons, make all your sins to become your shames and sorrow, let no one of them live in your favour, and (fear it not) you shall not die in their guilt. If we our selves stood bound to pay unto God the satisfaction of *any one Sin*, there were no hope of our Salvation: but that is undertook by Christ who suffered death and the pains of Hell in our stead, whom if the chief of sinners commit and submit themselves unto, there is as little fear of their Damnation.

R. 5. *That you be sure to be Orderly and Universal in this your great work*. My meaning is: that you seek good things in their good Order; the first firstly, and so onward: and that you seek all Gods proposed good things, all and every of the Number. Do not as many do wildly; do not crave to have the *Sacraments*, before you competently understand the *Commandments*: nor pretend to be keepers of the Holy Commandments, till you competently understand the *Blessed Pattern of Prayer*:

Prayer : nor dream ye a possibility of profitably Receiving the Sacrament, or Obeying any Commandment, or making any Prayer, till you are competently acquainted with the *Gospel Creed*. Do not conceit your selves capable of Comfort before Holiness, or of *Holiness* before Union to Christ, or of *saving Union to Christ* before Faith, or of *Faith* before Humiliation, or of *Humiliation* before Conviction. Seek all, and seek in Order ! O seek 'em but as you believe that damned Souls in Hell wou'd seek 'em, if they had but your *Capacity* and your *Call*. The Lord grant when your Bodies drop into the Pit, your Souls may not fall into Eternal Flames. And that your *Real Conversion* may be so *sensible*, as to be *Comfortable* to your selves; and so *Visible*, as that it may be said by all who see your end, Behold God hath granted unto these Prisoners [and these Dying Creatures,] *Repentance unto Life*. Amen.

F I N I S.

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